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"SPEAKING THE TRUTH IN LOVE"

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HONOLULU, T. H., OCTOBER, 1918.

No. 5

AUTUMN NUMBER

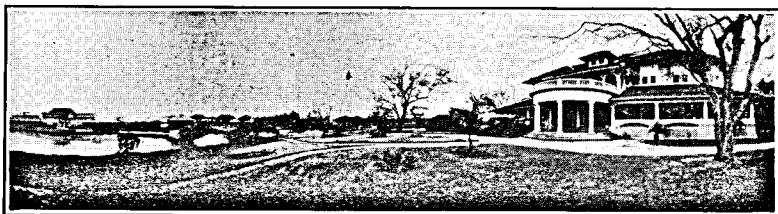
October

October is here! 'Tis the fall of the year!
From far and from near, there bursts on the ear,
The songs of the birds, too joyous for words!
In woodland and dell, God's goodness they tell!

The bright Autumn leaves, the rich golden sheaves,
The wealth of the land, that comes from God's hand,
Proclaim the great love of the Father above!

For man He provides, in wisdom He guides,
Then hymns let us raise, and with grateful voice praise!
Let hearts overflow to the God whom we owe!

—May L. Restarick.



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XI.

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Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

OCTOBER, : : : 1918

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

CHURCH CALENDAR.

- Oct. 6—19th Sunday after Trinity. (Green.)
" 13—20th Sunday after Trinity. (Green.)
" 18—S. Luke, Evangelist. (Red.)
" 20—21st Sunday after Trinity. (Green.)
" 27—22nd Sunday after Trinity. (Green.)
" 28—SS. Simon and Jude. (Red.)
" 31—Eve of All Saints.
Nov. 1—All Saints' Day. (White.)
" 3—23rd Sunday after Trinity. (Green.)
" 10—24th Sunday after Trinity. (Green.)
" 17—25th Sunday after Trinity. (Green.)
" 24—Sunday next before Advent. (Green.)
" 28—Thanksgiving Day. (White.)
" 30—S. Andrew, Apostle. (Red.)

ALL SAINTS' DAY.

This is the day so sacred to many who sigh for "the touch of a vanished hand and the sound of a voice that is still."

It is the day when special emphasis is stressed on that part of the creed where we say we believe in the Communion of Saints, that is, an actual relationship between the visible and the invisible, the living and the dead. And who are the Saints? We know they cannot all be the perfect ones. The Epistles were addressed to the "Saints," many of whom we know were not perfect by any means; no, rather, they were seekers after holiness. The true Saints are those who strove or are striving to realize their Sonship with God. They are those unknown, uncounted hosts of men and women and children who in Christ somehow have helped forward the redemption of humanity—and glorified God in their death.

At this common Feast we emphasize the fact of a common brotherhood, we feel our one-ness with the whole com-

pany of faithful people, with angels and archangels, and all the hosts of God, and our union with Christ, who is our Head.

To very many sorrowing hearts this All Saints' Day will have a meaning it never had before, a link to bind the living with the dead, the past with the present. May they be granted, in prophetic vision, a glimpse of the Joy of Immortality; may they feel the Real Presence of the tender heart of Jesus in the Holy Eucharistic Feast.



The Churchman is taking up the subject of Church Finance. A series of articles written by experienced public accountants will deal with problems of Church finance in a practical way. Some of the contributions are officially connected with the movement inaugurated by the last General Convention, which aims to put the finances of the Church on a business basis. The September 21st number is practically a Church Finance Number, for there are six excellent articles which take up seven pages, besides the Editorial comments on the subject. All vestrymen and active laymen should read these articles.

Mr. Robert C. Pruyn, member of Committee on Church Finance appointed by the General Convention of 1916, ends his article by saying, "Our Church has the credit of being the first to undertake an inclusive reform in its business methods, and a uniform and business-like system. For some time past she has been showing a new life and vigor and a desire to be always awake in keeping up with the quickening pace of the world's advance, as was recently illustrated in her establishment of the grand pension fund for her clergy. These applications of modern methods to Church stewardship are not the only ones in which she is leading."

Bishop Lawrence, who is Chairman of the Committee above mentioned, contributes so strong an article on the subject that we reprint it for our readers. And if space permitted, we should like to reproduce the one by Mr. Frederic M. Lee, the wide-awake Treasurer of St. Mark's large parish of 1600 communicants at Berkeley, California.

For the benefit of the Guilds, we give the article by Annie H. Brown on Business Methods in Women's Organizations.

CHURCH FINANCE.

Church Finance is usually regarded a drab and gruesome subject. There is no money in it. It deals largely with ventures of faith. Generally speaking, it does not interest the clergy and it bores the laymen. The man of business who may be keen at the office, in the bank or the factory, nods and grows apathetic when, in a vestry meeting, the business interests of the parish are under discussion.

It would be an inestimable help to the clergy, if the man of large affairs who has accepted a place in the vestry would contribute even a few hours a year of his best ability to the consideration of the finances of the parish. Many vestrymen are, of course, doing just that, but there are many more who will not take seriously their responsibility for the material concerns of the Churches. A deficit can always be provided for. Why worry about it months ahead? But the rector worries about it because he knows that so long as there is a deficit he will not feel justified in entering upon new plans for the extension of Christ's Kingdom. Every rector wants his Easter and Christmas offerings free for missionary and charitable objects. Many a Church has never known what Easter meant till its gratitude to Christ was expressed in a great offering for Missions. When the business men on a vestry have taken hold of the duplex envelope system or of an every member canvass, the results have surprised the most ardent advocates of systematic giving. Why should not the initiative in methods of Church support come from the Vestry? Vestries are not usually eager to accept responsibility for the *spiritual* interests of the Church. Certainly they should be tireless in well doing where *material* interests are concerned. We believe that if the rector would insist that the businessmen in the vestry contribute to the affairs of the parish some of the keen ability they show in their own business, he would have less to worry about and the Churches would be administered better.

—The Churchman.

BIGGER THAN BUSINESS FINANCE.

By the Rt. Rev. WILLIAM LAWRENCE, D.D.

The Church has taken a strong step forward in the last five years in its appreciation of good business methods. Those parish treasurers and vestrymen who used to think that they must have good business methods in business, but that the business of the Church was different, are awakening to the idea that business in Church matters is business, and that right methods in the Church are even more important than in the business world.

There are still a good many laymen and clergy who are not fully awake, and some who live in the days when blind faith in things financial was supposed to be the attitude of piety. It is strange how that conception of faith endures: as if because blind a man cannot look ahead, there were virtue in seeing a man shut his eyes so that he cannot look ahead.

A business man who happens to be a vestryman plans his business for the coming year, and before entering upon large contracts has a pretty clear idea as to how things ought to work out at the end of several years. He would count himself a fool to dive into the year with the strong impression that he would reach the end with a deficit and then call upon his friends for help: and if he should do that for several successive years he would count himself crazy. That same vestryman is now discovering that intelligent faith is better than blind faith, that it is the duty of the vestry before the year opens to study the financial condition of the parish, the past, present and probable future, and when that is done to lay out a budget which, unless there be unforeseen accidents, will be adhered to.

For instance, the budget and plans for the year will include all the reasonable fixed charges, will set aside a certain percentage for depreciation of plant, will arrange for the summer financial dry season (although a well-ordered system should allow no dry season), and for reasonable emergencies.

"That's all right as far as the budget outgo is concerned," says a vestryman, "but here comes my difficulty. You cannot make business in the Church and business in business exactly alike in the income. In my business I sell my goods and I know that I can collect my debts by law if I can't get them any other way. But in the Church I may figure on all sorts of pledges, contributions and

gifts from the people, but I have no power to collect them."

The point is well taken, and herein Church finance is far more interesting and finer than business finance. Any hard and sharp man can collect his bills, but it calls for enthusiasm, confidence in the people and loyalty to the cause, as well as business method, to make a success at Church finance. It demands a bigger man. Church finance lays strong emphasis on the value and buoyancy of the good will of the people. The business man in the Church is liable to plan only so far as he can really see the dollars in writing or in men's pockets: the real Church business man studies the parish income in the past, and studies just as earnestly the good will of the parish, how high and valuable it is he and the vestry look for it and work for it with the same enthusiasm that they work for money in the Red Cross campaign.

Suppose the Red Cross campaigners had sat down last year to plan the campaign in the way that some vestries and parish treasurers do. "We got so much out of the parish last year and you can't get more than the people can give. The rector seems to think that our pockets have no bottom, and that the parish can do better if we will only lead off. It can't be done."

That argument in a meeting of Red Cross campaigners would be laughed out of court. It's all a question of mental attitude. "Convince the people that the boys need hospitals and surgical dressings, and you can call on them for big figures: kindle their imaginations, give them a chance: we will start the subscriptions ourselves and get to work."

When the vestrymen themselves are concerned that the people need the spirit of Christ, that the parish is as necessary as the Red Cross when they start a campaign for stronger support and a bigger budget, when they trust the good will of the people, the money will come. "Safety first" is the sign which vestries put up when they don't want to work and expand the parish as they do their business. Living things always expand. Business methods are channels along which the stream of parish loyalty runs.

When the vestrymen make up their budget in a businesslike way, and then get out on the road to kindle the enthusiasm and loyalty of the people, to add to and draw upon the good will of the people, we shall have big spiritual business and no deficits.



BUSINESS METHODS IN WOMEN'S ORGANIZATIONS.

To the uninterested a financial report is a thing to be shunned. That figures

appear in orderly columns, flanked by neat lines red, blue, black, or green, is a matter of no appeal. There is not a thought of possible joy or pleasure back of these figures. Many a guild treasurer sees back of her report plenty of struggle but very little joy. Can bookkeeping and annual reports be made something less of a burden? What are some of the present conditions of this line of work? How can these existing conditions be bettered?

In many guilds there are some well-kept books for which there is nothing but praise, but there are also inadequately kept ones. The right kind of book is not used. Many things are done that are decidedly wrong, and in some cases it is impossible for the uninitiated to gather any accurate idea of the correct financial standing. The trusted treasurer of the guild somehow manages to make out a report from apparent chaos, and that report is apt to be the anguish of the parish treasurer should he attempt to incorporate it in the annual parochial report. Annual reports are not always given the dignity of fitting paper and items straggle along edges in feminine postscript fashion. At present reports know no common form.

The reason for the existing state is, of course, that the work has not been important enough to receive proper supervision. The majority of parishes up to the present time have not been concerned with conditions and methods of guild bookkeeping; as long as the guilds were satisfied it made no difference to the Church. Many guilds do not realize that every penny spent or received by them must be reported in the annual parochial report sent to the bishop. The present form of that report requires it. Guild treasurers will be quite willing to bring their work up to standard if their attention is called to the fact that there is a standard. The finest gifts of labor should be for the Church, and Churchwomen surely are not going to be satisfied unless that gift is given in the best possible way. Guilds are an active expression of the Church and as such their ideals relating to business methods should ever be the highest. Nothing short of clear, neat, concise, up-to-date records should be the aim.

What can be done to better existing conditions? The following are suggestions. There are two things to be accomplished: first, a uniform and adequate system of bookkeeping; secondly, a uniform annual report. For this end, all annual meetings should be held in January and all annual reports should cover the fiscal year.

After the annual elections in the guilds the treasurers could be called together

for instruction. Some competent person thoroughly familiar with the best in bookkeeping, with an understanding of the parochial report, should be in charge of this meeting. He should have previously examined the present books of the guilds. This is an opportunity for some fine bookkeeper in the parish to contribute his best to Church work.

Each treasurer should be given a copy of the annual parochial report and a form for the guild report. It is important that they know at the beginning of the year what is expected from them at the end. This knowledge will be of invaluable assistance in planning the cash book. This cash book should be of the columnar type which can be purchased of any stationer. The headings for the columns, which are to be written in by the treasurer, will be governed by the items on the annual report as well as the specific information needed by all of the guilds.

It will readily be seen that a unified system of bookkeeping can be easily planned, but a form for the annual report is more difficult. If the Church wishes to have her records accurate and her reports correct, there are two things she can do—prepare a guild cash book with proper headings and issue a form for the annual report of guilds. When treasurers can obtain the necessary materials, specially for their work, they will be more likely to conform to a uniform system.

These ideas carried out would make for conformity in all the bookkeeping and the reports of the guilds, lessen labor, and keep financial records in such order that at any time anyone could know at once the condition of a guild or guilds.



ONE DAY'S INCOME PLAN.

On September 13th the One Day's Income plan crossed the \$100,000 mark, reports the Board of Missions in New York. Steadily forging ahead of last year's record, the present total has been reached eight weeks earlier than in 1917.

One man, in doubling his gift, said: "The calls are many now, but this one

must not be overlooked." Another: "I have enjoyed doing my bit in the plan each year since it was begun, and it gives me pleasure to be able to double my gift this year. It is to the Church, first, that we must give in this Great Crisis, for it is to the Head of the Church that we are looking for the strength to come through the struggle victorious." Another: "I have long realized that men become too old for military service, but never too old to assist in furthering the Master's cause."

A chaplain busily at work among the soldiers sends this observation along with his gift: "As one who has seen the direct application of the Missionary funds of the Church, I can't forget that those funds need constant additions these days. However absorbing war work may be—and believe me when I say that it is absorbing in its human interest—it cannot put in the background the real work of the Church—MISSIONS." From France comes a similar message from a chaplain with the Red Cross.



PRAYER FOR VICTORY.

Almighty God, who rulest all things by Thy power, we beseech Thee to grant that our warfare may be crowned with swift and final victory, and that, laying aside the sins which hinder the coming of Thy Kingdom, the nations of the world may serve Thee in freedom and in peace; through Jesus Christ our Lord. Amen.



DAILY PRAYERS FOR VICTORY.

Noonday prayer for victory is an observance already in force in many places. Trinity Church in New York City has had a noonday prayer offered for the victory of the Allies ever since 1914. The Senate in July "resolved" to ask the President to issue a proclamation requesting all Americans to unite in noonday prayer for the victorious end of the war. Similar requests have come from many sources. St. Paul's Chapel rings an "Angelus" at high noon each day preceding the service. Mr. John Walker Harrington reviews in the New York

Sun some of the special petitions that have come to be employed:

"The bishops of the Eastern province of the Protestant Episcopal Church have adopted prayers for war-time, and the form of supplication and intercession at Trinity and St. Paul's follows this general form. The services at these historic houses of worship are impressive. They have been unusually well attended, and they are devoid of any spirit which could be termed denominational.

"One of the petitions offered in the service at Trinity follows:

"Give courage and wisdom to those who bear command of our Army and Navy. Grant to us and to our Allies, if it be Thy will, victory and success."

"At many of the services at St. Paul's, following the ringing of the chimes, the chapel is crowded by men and women of all races and creeds, who have heard the midday Angelus echo among the sky-scrapers. The Rev. Dr. Geer, the vicar in charge, who since the beginning of the war has been active in war-work, caused to be printed cards bearing a form of prayer which is offered at these services. Many thousands of the cards have already been distributed. The form of this petition for daily use is as follows:

"Prosper, O Lord, the forces of our country and of our Allies. Bless our soldiers and sailors, their wives and children, their fathers and mothers, their brothers and sisters; bless all who are dear to them, and all who labor on their behalf; through Christ, our Lord. Amen."

"Other Protestant churches have taken up this movement, and prayers of a similar nature are held at the Brick Presbyterian Church and some of the Baptist houses of worship.

"The adoption of the noonday prayer for victory will no doubt be much furthered by the appeal recently issued by Cardinals Gibbons, Farley, and O'Connell of the Roman Catholic Church. The faithful were directed to pray thrice daily for the guidance of our rulers. The petition included the 'success of our armies, the unity of nations, and the welfare of heroes.' In their statement these

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foremost figures of the Church in America urged that all fight as heroes and pray as saints."

The prelates of the latter Church recommend prayers not at noon only, but "at the hours of the Angelus," that is, at six in the morning, at noon, and at six in the evening. Especially fitting is the present use of this symbol:

"Although the Angelus was originally devoted to the Virgin Mary, it has a wide general significance among the Roman Catholics, or it is inspired by the dependence and trust in Almighty God.

"A like spirit of faith pervades the Temple Emmanuel and the Temple Beth-El, where noonday prayers are offered. In fact, all through the city, church and synagogue alike send up the appeal to the Supreme Being to grant success and triumph to those now fighting for the freedom of the world.

"From a national point of view a potent influence for the offering of the silent prayer is being exerted by a non-religious organization, the Rotary clubs. The Mayor, a few days ago, received a communication from the New York club suggesting that a 'War Angelus' be observed every day at 11 a. m. for one minute. The Mayor has the matter under advisement. The hour proposed seems at variance with the custom which always associates the Angelus with six o'clock in the morning, noon, and six in the evening. The time, however, was more convenient to the people of Washington, and especially to government employees. It is being observed in many establishments in the national capital. A man who recently returned from there speaks of the sudden cessation of all business in a leading department store, where customers and salesmen and saleswomen stopped in their places and bowed their heads in devotion.

"The spread of the movement in favor of the Angelus is attributable in no small degree to the recent convention of the International Association of Rotary Clubs which met in Kansas City. The Rotarians are a democratic organization of business and professional men, and as there are now 39,000 members in the country, distributed in 524 clubs, they have a considerable influence in their communities."

The resolution of Rotarians reads as follows:

"Whereas the supreme and invincible spiritual power sustaining the hearts and strengthening the arms of the nations opposing Germany in the present war is the consciousness that their cause is just and in harmony with the will of the Supreme Ruler of the Universe; and

"Whereas prayer is the greatest and most effective agency for vitalizing that spiritual power among the people of the Allied nations and making it a virile and dynamic force, fortifying and upbuilding the morale of soldiers and civilians; and

"Whereas Rotary is a business and professional men's organization and is dedicated at this time to the winning of the war; now, therefore,

"Be It Resolved, by the ninth annual convention of the International Association of Rotary Clubs, That this association indorse the movement, to be known as the War Angelus, looking to the special devotion by Rotarians, and the people in general, of one minute at a fixed time daily during working hours to meditation and prayer for the success of our arms and the triumph of our cause; and be it

"Further Resolved, That the affiliated clubs of the I. A. of R. C. be urged to arrange for the observance of the War Angelus at the hour of 11 a. m., local time, in each community, the period to be announced by bells and whistles, and to ask the press to open its columns to a War Angelus department, to the end that the community as a whole may be induced to participate in this appeal to the Supreme Being for inspiration, strength, and guidance."—*Literary Digest*.



A LURID PICTURE OF WHAT MIGHT HAVE BEEN.

As expressed in Dr. Walter E. Weyl's book, "The End of the War," this is what might have occurred if Germany had succeeded in her first Western drive. "Belgium would have gone down and France been crushed. A secure German army occupying Paris, Calais, Havre, Verdun, could have kept the dispirited French troops beyond the

Loire and intercepted any effective aid from England. A treaty with France might have given Germany large tracts of land, immense mineral resources, a firm footing on the English Channel and a stupendous indemnity, together with the French colonies and perhaps the French Navy. It would have been an immense booty. Belgian independence gone, Holland, Denmark and Switzerland would have become vassal states. In the Balkans, on the road to Constantinople and Bagdad, no power could have resisted a future German advance, since Russia, without France's support, would have been impotent. Even Great Britain could have done nothing."

Thank God for the victory on the Marne!



A PRAYER FOR THE HARVEST.

Almighty God, who by Thy dear Son hast bidden us to ask of Thee our daily bread; prosper the labor of the men and women working in our fields, and grant us such favorable weather that we may in due time gather in the fruits of the earth; protect the sailors who carry food to distant lands; and give us grace day by day to deny ourselves and to remember the needs of others; through Jesus Christ our Lord. *Amen*.



BUILDING A RESERVE.

Mr. Hoover says: "The wheat crop this year has been large, large enough to provide plenty of wheat for the Allies and our soldiers overseas, *provided* every care is taken to use wheat wisely. If wheat is not squandered here at home, the Government will be able to build up such a reserve stock, in this country and abroad, that never again during the war will there be the crying need for wheat that existed last winter. Again it is an opportunity for food administration by all.

Still more pressing and immediate is the sugar situation. This will be discussed at length in subsequent articles. The country must learn to forego the pleasures of its undeniable sweet tooth, must live up to the voluntary two-pounds-a-month-per-person ration, must go without sugar that others, needier

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than we, may have it, and this must be done not merely for days and weeks, but for months.

Can it be done? That is a question which only the future can answer. Will the people of this country indulge themselves spineless and content with their past record? Or will they once more face stern necessity—one more struggle and achieve? We believe from the record of the past year that no sacrifices are so stern that America will not make them promptly, bravely, and cheerfully.

FOR AVIATORS.

Tune "America."

God guard the men who fly,
Through wide expanse of sky,
God guard our men.
Through dangerous flights of air,
Through storm and sunshine fair,
Protect their lives and spare,
God guard our men.

M. L. R.

A PRAYER FOR AVIATORS.

O Lord our Governor, Who hast given unto men dominion over earth and air and sea; we beseech Thee to look upon Thy servants who are called to serve their country in the air; give them courage, a steady nerve, and a ready mind; be with them in all times of sudden peril; and make them to know Thy power to save them to the uttermost from all evil, whether in life or death; through Jesus Christ, Thy Son our Lord. Amen.

A letter from 2nd Lieut. Herbert F. Cullen, son of the Rev. F. N. Cullen, of the Royal Air Force, writing from England on August 23, said he was just about to receive his orders for proceeding overseas, which means active service as a "Service Pilot" in France, Egypt, Italy or Mesopotamia.

It takes an A-1 pilot to manage a scout machine, but Lieut. Cullen has made it and we may well feel proud of him. The "Scouts" are single-seated machines—the finest machines of all—and it is a coveted honor that has been awarded him. It is regrettable that much interesting information in his letter was deleted by the censor, but one little item of meeting Miss Violet Madden (of Mahukona) in Liverpool will be of interest to those who know Miss Madden, who is in war service in England.

Watson Ballentyne, another well-known Honolulu boy, formerly teller of the First National Bank and represented on their Service Flag, has finished his long course of training with the Royal Flying Corps of Canada and recently ar-

rived safely in England for further training in aviation work.

ANOTHER ANGLICAN PRELATE VISITS THE U. S.

The Rt. Rev. Chas. Gore, D.D., Bishop of Oxford, in response to an invitation by the National Committee on the Churches, and under the auspices of the Ministry of Information, has arrived in New York to take part in a crusade with regard to the Moral Aims of the War. He made his first public address at St. James' Church, New York, on September 15, on the text from Ephesians 3:20-21. In all his addresses he will stress the obligation of the Church to stand behind the movement for a League of Nations after the war, and to foster every development of a feeling after international brotherhood.

On the day of his arrival an interview given to the press is as follows: "We feel that world politics have been left in the past to a few statesmen and to secret diplomacy, and I suppose one of the great necessities for democracy is to learn that it has got to extend its interests until the relations between nations shall have become a matter of interest to the common man. We desire to bring it about that the people should join in feeling that military ambitions and separatist ambitions have been a curse and that a mutual understanding between nations is the only basis upon which a permanent peace can be built." Dr. Gore is accompanied by his chaplain and by the Rev. Arthur T. Guttery of the Primitive Methodist Church of England, who will also make a series of addresses under the auspices of the committee mentioned.

The *Herald* has published the following interviews:

"Asked to define what they regarded primarily as the moral aims of the war, Dr. Guttery, acting as spokesman and with the Bishop assenting, replied: "To begin with, it is our conviction that this war was forced upon us by all Germany and that there was no warrant for it either in the attitude of hostility or sus-

picion assumed by other nations. Every ally now with us has been brought into the war as a protest against Germany's invasion of the world's peace.

"So that to us war, hateful as it is in itself, has become a moral duty in the interest of securing the only peace that can be established consistent with right.

"That leads us to the corollary that the call to military service becomes a call to a service greater than for any mere nation.

"It is consecration to a great cause and therefore worthy of the fullest and the best that good men can give. This explains the seemingly strange paradox witnessed in England before conscription, when our Churches and Sunday Schools gave their best sons to the war and at the same time felt that they were maintaining a perfect fidelity to the Prince of Peace. It was the sacrifice of our best for the common good.

"We feel also and will endeavor to preach, that war, even when entered upon with the high motives indicated, never can be regarded as a permanent element of civilization. When we have won the victory—which must be a victory thorough and convincing—we are not at the end of our task. We then must find a way whereby the world may be rid of forms of government or philosophies of power that have led to this and other wars. It is our duty to

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create a public spirit and opinion by virtue of which statesmen, whose business it is, may devise the means whereby humanity may be released from that scourge. The Churches are the last places in England today in which to look for pacifists of the peace-at-any-price type."

Dr. Guttery said that if he might be permitted to voice a message from the people of England to those of America, it would be that we must carry the cross of this war to the end. He has two sons wounded seriously in the British army and only recently returned from the battle front.

"I found your American boys there cheerful and wonderfully resolved," said he. I think they more than any other of the Allies, realize the cruel necessity that has brought them all together under arms. Your American organization at the front and in support back of the lines is the most wonderful the world has ever seen perfected in so short a time."

The Bishop said: "I think that in emphasizing the moral aims of the war no man has done more than President Wilson. I feel with Earl Grey and Mr. Wilson that there must be hopes that after the war there may be a league of nations which believe in liberty and justice, such a league as will make future wars impossible."

Both visitors expect to remain until the middle of November, and they will visit all the principal cities in the East and as far West as Omaha.

CHURCH CALENDAR.

BAPTISMS.

- Sept. 1—Barrister Allen Richardson,
by the Rev. L. Kroll.
" 8—James Crewes Clark,
by Canon Ault.
" 8—Wisley Harold Petrie,
by Canon Ault.
" 8—Lambert George Visser,
by Canon Ault.
" 8—Francis Maynard Mackenzie,
by Canon Ault.
" 8—Herbert Duncan Chalmers,
by Canon Ault.
" 8—Fred Edward Clauhsen,
by Canon Ault.
" 25—Mae Erminie Holt,
by the Rev. L. Kroll.
" 27—Eliza Niaulani Robertson,
by the Rev. L. Kroll.
" 28—Francis Maxine Williams,
by Canon Ault.

MARRIAGES.

- Sept. 3—Robert Aloysius Smith,
Violet Gertrude Makee,
by Canon Ault.
" 4—Charles Sey,
Norma Lovell Brandebury,
by Canon Ault.
" 6—Samuel Clanton Andrews,
Adeline Cobb Adams,
by Canon Ault.

- " 7—Ulrich John Rainalter,
Dorothy Matilda Walker,
by Canon Ault.
" 28—Harold Godfrey,
Becky Nobriga,
by the Rev. L. Kroll.

BURIALS.

- Sept. 1—Caroline Anna Frances Davis, aged
87, by Canon Ault.
" Susan Powell Cookson, aged 63,
by Canon Ault.
" 2—Louise Mana Birrells Reynolds,
aged 66, by Canon Ault.
" 10—James Wilson Brite, aged 6,
by the Rev. L. Kroll.
" 16—Frank C. Colby, aged 60,
by Canon Ault.
" 19—John Gemmell, aged 27,
by Canon Ault.
" 30—Francis Henry Smith, aged 1 year,
by the Rev. L. Kroll.

General Offerings	\$201.80
Hawaiian Congregation	87.50
Communion Alms	25.87
Specials	32.25

Total\$347.42

Number of Communion made during the
month of September 402

A CORRECTION.

The statement was made in the pulpit of St. Andrew's Cathedral a few Sundays ago that this Church of ours in these Islands reports 1600 communicants. We do not know the source of this information, but it is very incorrect and misleading. In 1913 we reported 1609; to the end of 1917, 2082. This does not include at least 100 more confirmed this year. Therefore it will be seen that in five years we have added 573 communicants, or an average of 114 each year.

We draw the attention of our readers to the Report at Convocation on the State of the Church. "We feel that this Con-

vocation should call upon the members of the Church for deeper spiritual life, for more devotion to the Church, for willing and ready response to the demands on our time, money and labor for greater sacrifices and for fervent consecration to the cause of Liberty and Righteousness to which we as a Church and Nation are pledged."

BISHOP McKIM'S VISITATIONS ON MAUI AND HAWAII.

It was the afternoon of Saturday, the 31st of August, that with fear and trembling I left Honolulu for Lahaina. Terrifying stories had been told me of the rough seas and consequent distress that was the lot of passengers traveling through these Islands' channels. But although quite a number of my fellow travelers became hors-de-combat, I arrived at Lahaina with full possession of all that belonged to me.

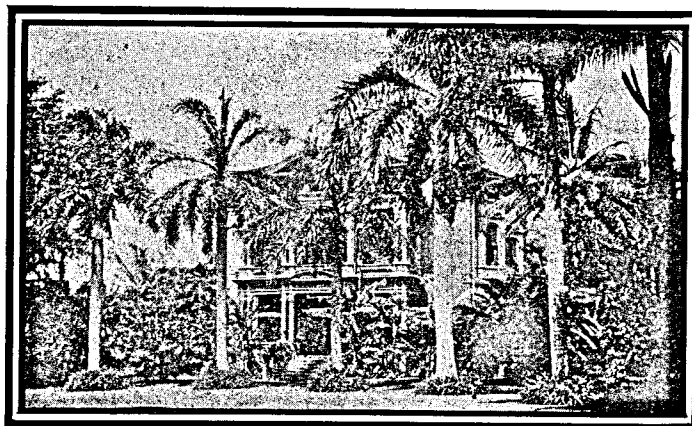
The Rev. F. N. Cockcroft met me at the landing, and he and his family gave me a warm and friendly welcome.

The next morning early we took automobile for Wailuku, reaching there in time for the 11 o'clock service, at which I celebrated Holy Communion and preached.

In the afternoon Mr. and Mrs. Villiers and Miss Olive took me to see the great sugar plantation of Puunene, which is said to have the second largest sugar mill in the world. It was pleasant to see the attention and care given for the welfare, physical, mental and spiritual, of the employees. Indeed, this paternal interest on the part of planters for their people was manifest in all parts of the Islands that I visited.

In the evening I preached to a Japanese congregation at the invitation of their pastor.

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Monday morning, being Labor Day, I confirmed a Hawaiian lady presented by the Rev. J. Charles Villiers, after which Mr. Villiers and his family drove me thirty miles through beautiful scenery to Kula, where we lunched with Mr. and Mrs. Geo. Copp at their very attractive and homelike residence. After luncheon, accompanied by Mr. and Mrs. Geo. Copp, we went to St. John's, Kula, of which the late Rev. Shim Yin Chin was for many years the hard-working and beloved pastor. Mr. Villiers said the service, the lesson being read by a Chinese catechist, and I made the address, a modest, attractive and intelligent girl, the niece of Rev. Shim Yin Chin, being interpreter. The congregation was large, devout and attentive. After the service our good Chinese friends entertained us with a feast at the parsonage.

Tuesday afternoon, September 3rd, at Kahului, I addressed a meeting of the Woman's Auxiliary. At 3:30 the same afternoon I returned to Lahaina and, after supper with Mr. and Mrs. Cockcroft, took steamer for Kailua, Hawaii, arriving at 2:30 in the morning, where to my surprise I found the Rev. D. D. Wallace awaiting me.

I have many friends for whom I am willing to fight, bleed and die—but there are not many for whom I am willing to get up at 1:30 a. m. and travel ten miles, over a bad road, to meet.

When we got to Kealahou, at about 4 o'clock, Mrs. Wallace welcomed us with hot coffee and sandwiches. I made several calls with Mr. Wallace that morning and in the afternoon made an address in English and Japanese to the Red Cross workers of Kona.

Thursday morning, September 5th, I started for the Volcano, ninety miles distant, through the coffee belt of Hawaii. I had never seen coffee trees before, and their dark glossy green leaves and ripe red fruit reminded me of cherry trees at home.

I will not attempt to give an account of my visit to the crater. It is impossible to describe the indescribable.

Mr. and Mrs. Short of the Crater House were ideal hosts, and the hotel is made a home to those who enjoy their hospitality. It was a pleasure to meet Mr. and Mrs. Cullen and Miss Fyock,

formerly missionary to Japan, at the hotel.

Saturday, September 7th, Mr. H. H. Miyazawa came up to meet me with his car and took me down to Hilo, where I was most warmly welcomed by the Rev. M. E. Carver and Mrs. Carver.

Sunday morning, September 8th, I celebrated Holy Communion at 7 o'clock, confirmed four persons and preached to a congregation that filled the Church at 11 o'clock. Baptized two children of Mr. Miyazawa at one o'clock, preached in English at 7:30, and to the Japanese Y. M. C. A. at 8:45.

Monday morning, September 9th, accompanied by Mr. and Mrs. Carver, I went to Paauilo, where we met Mr. Cullen, and saw the Parsonage and the pretty little Church.

In my journey through Maui and Hawaii I was naturally interested in the work being done by Missions to the Japanese. I was assured by all of the clergy that the opportunities for reaching the Japanese are many and that they are most anxious to take advantage of them but were unable to do so because of the lack of Japanese assistants. I have always felt it incumbent on us in Japan to do all in our power to aid in the evangelization of the Japanese in these Islands, but I realize now as never before how necessary it is for us to send our very best men if they can be persuaded to come.

Is it too much to expect that Iolani, with its religious atmosphere and strong Christian influence, may fill the hearts of some of its Japanese students with a desire to give their fellow nationals some of the peace and joy that have come to them through their knowledge of Christ and consecrate their lives to the work of evangelists and pastors?

The stations in the other islands seem to be well equipped with Churches and other necessary buildings, but the scarcity of evangelists for work among the alien population is lamentable. I pray God this want may be soon supplied.

I left Hilo for Honolulu on the afternoon of September 9th and after an unhappy night caused by an orchestra in the upper berth I arrived at Honolulu the morning of the 10th, glad to be welcomed with the sunny smile of Canon Ault.

BISHOP MCKIM AT ST. ELIZABETH'S.

When Rev. Mr. Merrill, priest in charge at St. Elizabeth's Mission, presented a class of sixteen persons for confirmation to Bishop McKim, Sunday morning, August 18th, it was an occasion for mutual congratulation, for they were fellow students at Nashota Seminary nearly forty years ago.

The altar was beautifully decorated with lilies, the chancel was filled with palms and ferns, and it was an impressive sight when the class of nine men and seven women knelt to receive the rite of laying on of hands.

An inspiring sermon was preached by Bishop McKim and forty-seven received the Holy Communion.

The church was filled with an interested congregation, some of whom had never before witnessed a confirmation, which all goes to show that the religious instruction is bearing fruit in this important mission.

Sunday morning, August 18th, a class of sixteen persons, thirteen men and three women, were presented to Bishop McKim for confirmation by Rev. John Pahk, priest in charge of St. Luke's, Korean Congregation.

The service was held in St. Elizabeth's Church and was well attended.

Mr. Pahk's activities in the plantation camps were rewarded when six men from Waipahu arrived by automobile early in the morning to be presented for confirmation.

Mr. Pahk's work has been much curtailed and handicapped by many removals to the plantations, but he has kept in touch with his people at considerable effort, and has held services at Ewa, Aiea, Kipapa and Kaneohe.

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 Church Periodical Secretary: Miss Helen J. Stearns, Library of Hawaii.
 United Offering Secretary: Miss Charlotte Gillet, 2444 Oahu Ave.
 Directress Altar Department: Mrs. H. B. Restarick, Emma Square.
 Little Helpers Secretary: Mrs. L. F. Folsom, Emma Square.



THE ALTAR DAY SERVICE.

On the Feast of All Saints Day, Friday, November 1st, in every parish and mission the members of the Woman's Auxiliary are asked to make a Corporate Communion, and to give their offering to the Diocesan Altar Fund.

Mrs. P. G. Hubert, Diocesan President of the Los Angeles Branch of the Woman's Auxiliary, and chairman of the Committee of the Eighth Province to secure funds for the furnishing of the Women's Department of the Wuchang General Hospital, writes to all the Branches requesting that gifts for the fund be sent to her by November. This necessitates the prompt collection of all the pledges made at Convocation on April 30th. Only nine branches made pledges at that time. Will not all the 23 branches try to make an offering, no matter how small? We are hoping that our reports will make a better showing for the *Foreign Field* this year. Let us concentrate on Wuchang General Hospital. There is no object more worthy of our best efforts.

A meeting of the Diocesan Branch of the Woman's Auxiliary was held at Craigsides, the residence of Mrs. A. G. Smith, on Thursday, September 18th, 1918, at 3:30 p. m. Nine branches were represented.

The President, Mrs. H. M. von Holt, opened the meeting with prayer and spoke a few words of welcome to the members on the beginning of a new working season after the summer rest and recuperation. Under unfinished business Mrs. von Holt reported on the Cluett House roof and repairs. Everything was finished and most satisfactory. There remained 177 still to be paid after the gifts had all come in, and the com-

mittee felt sure that within a few weeks that small sum would be in the Treasurer's hands. Mrs. von Holt, as chairman, reminded the members that the note for \$1000 was yet to be paid off, and though a Churchwoman was paying the interest, still it would behoove the Auxiliary branches to get the note paid as soon as possible, and she asked for pledges from the branches and from individuals.

The Corresponding Secretary presented the needs of pledges to the Domestic Field, and especially to the work among negroes at St. Agnes Hospital, Raleigh, S. C., an interesting letter from Deaconess Mary Glenton being read, telling a little of the work done there. Mrs. Restarick then pointed out that while \$150 was needed, but \$143.75 had been pledged towards the Kawaihoa Memorial Scholarship at Iolani, also that only eleven out of the 23 branches had responded to the appeal for St. Mary's Mission, and the amount needed was \$25 more. For the Japanese Home for Boys \$120 was needed, and but \$67 was pledged at Convocation. Also at the annual meeting no pledges had been made for St. Agnes School, Kyoto, but she hoped the branches would not forget in making up their budget before the year closed.

Under new business the President presented a petition from Canon Kong asking the Woman's Auxiliary to help raise money to bring a Chinese worker from China to fill the place left by the death of the Rev. Shim Yin Chin, at Kula, Maui. Mrs. von Holt spoke very feelingly of Mr. Shim and his relationship to the Woman's Auxiliary and his faith in its ability to give him anything he wished! Also of the spiritual bond between him and the members, as there was such marked goodfellowship and understanding even though the medium of language was wanting. The amount asked for, to bring Mr. Kau Hau Yin over, was \$200, and opportunity was given to those present to make personal pledges to this sum, \$70 being the result.

Mrs. von Holt then read a letter of

great interest from Mrs. Bell, secretary of the Central Committee of Women's Church Work in London, which Miss von Holt had forwarded, she being Corresponding Secretary to the English Society from the Woman's Auxiliary of Hawaii. Miss von Holt suggested that she would gladly furnish letters of introduction to our women war workers going overseas, who will then be cordially received by their wonderful Hospitality Committee.

Miss Dran asked for help for a Bible woman at St. Elizabeth's who because of eye trouble wishes to go back to China for a vacation. She also asked help for three Korean girls and one Chinese girl, the latter a pineapple worker, her mother dead and a worthless father. One Korean girl is anxious to finish the eighth grade.

Miss Gillet then spoke of the United Offering, the last offering for 1918 to be taken up in October requiring special effort and of the two new prayers, one for the Woman's Auxiliary and one for the United Offering, which had been sent out, and our delegates to the Triennial Convention must be instructed and be ready to vote on these prayers.

The meeting adjourned to listen to a most interesting address by Bishop McKim of Tokyo, after which a reception was held on the lawn.

THE ADDRESS.

The Bishop told of the growth and changes in Japan during his thirty-eight and one-half years' residence there. He found few or no Churches and had to preach at street corners, on country roads, in farm-houses or wherever he could get a few people together. Now, in and around Osaka alone there are seven self-supporting parishes all contributing to outside missions. In the early days of his ministry in 1893 there were four clergy and three deacons; now more than 50 ordained Japanese priests. At first there were no trains and all travel was by jinrickishas.

He spoke of the fascination Buddhism

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has for some people, but said that it was not really as morally elevating as many think. One large wooden image which is believed to have healing powers is now entirely black and shapeless from the constant rubbing of the hands of those who go to it to be cured of ailments.

The Bishop related many amusing incidents showing the ignorance and superstitions of the people. At certain times the priests and the people also are not allowed to eat meat, but when, in spite of this, they disobey, a towel is hung over the household idol that he may not see!

Once when he was preaching on the text, "Eyes have they and see not," one little boy who listened attentively went home and to the family idol said: "You have eyes and cannot see," etc. His old grandmother was horrified, but the father said, "The boy is right." Later Bishop McKim baptized the boy and his father, and eventually the old grandmother. The Christianizing work in a Japanese leper colony begun by a Hawaiian-born Japanese Christian of Trinity Mission, Honolulu, was described, and the offering (\$50) was given to Bishop McKim for this work.



THE ADVENT CALL.

THE WAR WORK OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

By GRACE LINDLEY.

There are two hopes filling the heart and mind of every patriot and Christian, the longing for victory and the looking for a new world better than anything we have known. Such hopes are worth living and dying for. That is, of course, what thousands and thousands are doing. Those at home as well as those who have gone have dedicated their lives to the attainment of these objects.

Christians believe that spiritual power as the greatest force in the world. They follow a Master who said of His miracles "Greater things than these shall ye do." This power must be used to help win the war, and to prepare for and largely create the new era which must come when the war is over. Therefore, the Church which has appointed its War Commission and whose members are doing so much in many ways for the war, must find and release (more fully than has been done) the spiritual power latent in her members. But beyond her own borders she can and should lead in developing the spiritual resources of America. Much has been said about the awakening of the conscience of the American people, much about the morale of the nation, much about generosity for

the world's appalling sufferings, and the women of America have taken a full share in all this. No one doubts that they have also exerted much spiritual power; their prayers, their courage, their services are proof of that, but the time has come when there should be a way of gaining and using the united spiritual power of the country's womanhood.

It is the effort to awaken and use this tremendous power that the Woman's Auxiliary to the Board of Missions has decided upon as its war work. If the Auxiliary can get the women throughout our nation to put the power of prayer behind the struggle on the battlefield, and to prepare for the new time, making themselves more fit to share in the creation of that new world, they can render no greater service to the nation and to the Kingdom of God.

The Auxiliary will make an effort to reach the women of America directly and indirectly. To do this, they will try first to reach and enlist all Churchwomen. After this has been done and with the help of these women they will make an attempt to reach those not belonging to any religious body. The first part is to be undertaken next Advent. The second, not until the year after. The Woman's Auxiliary is also suggesting to the women of other communions that they shall attempt the same plan among themselves.

That part of the plan to be carried out at present is the effort to arouse the spiritual power of our Churchwomen. During the first week of next Advent (December 1st to 8th) the Auxiliary, with, it is hoped, the coöperation of all women's organizations in the parish—both parochial and national—will attempt to visit the women of the Church, asking them to pledge themselves to prayer and to preparation for taking part in the second half of the plan which will not be attempted until the year after. This is a tremendous undertaking, but it is justified by the tremendous need of the spiritual power which is not being used as our Lord surely intended it to be.

The Board of Missions has approved this plan, and at its May meeting passed the following motion:

"Resolved, That the Board of Missions has heard with profound gratitude the plan of the Woman's Auxiliary for war work. It feels that such an effort is of vital importance at this time. It respectfully urges the bishops and clergy to coöperate in every way in their power to make it effective in their respective dioceses and parishes."

The Auxiliary branches should appoint a leader for each diocese who will be responsible for training the messengers in the diocese. Leaders for the

diocese should be trained at summer conferences, and (if possible and necessary) at the time of synod meetings. Then these diocesan leaders will be expected to train the parish messengers next fall. This training must be very definite. The clergy will be asked to send the messengers out after a celebration of the Holy Communion so that they may realize that they go in the strength of the Head of the Church. These messengers may go either in their own or other parishes.

During the campaign, whenever possible, there should be a daily celebration of the Holy Communion and an open church with at least one member of the Auxiliary always present praying for the messengers.

The messengers will explain to those they visit the desire shared by all that the exertion of spiritual power may help to win the war and to prepare for the new age. They will ask for the signing of a card undertaking one or more of the following promises:

First: Daily prayers.

For today:

For victory

For our men

For our allies

For our enemies

For the women at home.

Prayers in preparation:

For righteous peace

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Second: To offer these same prayers at the Holy Communion on certain days.

Third: To make every effort to become more familiar with the Bible message by means of systematic reading and Bible study when this is possible.

Fourth: Preparation to take part in an effort to reach the women of America.

At the end of the visits (unless it seems unwise) the messengers *will suggest* praying for those objects.

* * *

This is the plan in outline. There are, of course, many points which must be amplified or explained and details which it seemed unwise to crowd into the statement but which will be cared for by correspondence. Cards and circulars will also be issued, for we shall see that the messengers have all the help possible.

The officers' conference which met on April 18, 1918, voted to do this as the war work of the Woman's Auxilairy to the Board of Missions. There are difficulties, but no one stops for difficulties today. There is hard work, else it would be too small a plan to be worth consideration at this time. There are tremendous opportunities for the Church. The opportunity to reach the lukewarm, the lapsed communicant, to rouse and make available vast spiritual power to be used against the powers of darkness, and to prepare for the dawn of that peace which must bring in the new age when the world, if it is to be worth the sacrifices made, must be the beautiful place which is only possible if God's will rules in all our social, national and international relations.

THE RECTOR'S PART.

The Woman's Auxiliary to the Board of Missions has been much encouraged by the attitude of the clergy towards the Advent Call. It was because the question is asked what should be done by the Rector in preparing his people for the week, that we have ventured to put out these suggestions. We are most anxious that this should be a work entrusted to the women of the Church by the clergy, and, of course, entirely under their leadership. So we suggest that if the Rector of the parish is willing to do so, he can best help the plan by—

1. Explaining it to the people.
2. Helping to choose the messengers.
(This must be done in the summer or early in the autumn.)
3. Preaching about it on Advent Sunday, explaining the plan to the congregation and asking their coöperation.
4. Sending out letters (before this) to the parish.

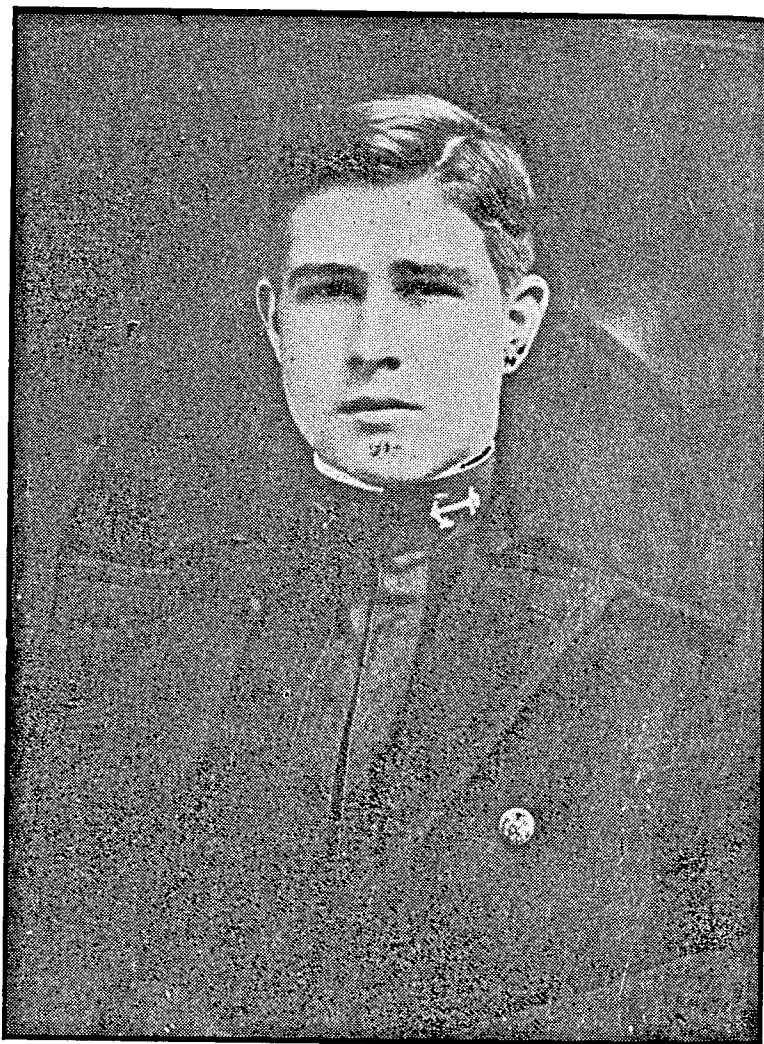
5. Having an early celebration of the Holy Communion each day of the week.

6. Holding a closing service on the last Sunday, December 8th, and he will, of course, follow up the campaign in the most advisable ways.

NOTE:—The messengers are instructed to turn in their record and reports of visits to the Rector.

Dr. Wilfred T. Grenfell, whose human and civilizing work in Labrador is known internationally, has sent us the following stanza written by his brother and used during the war as an additional stanza to "God Save the King!"

"God bless our absent ones;
Father, protect thy sons,
On field or foam.
Give them brave hearts to fight;
Use them to stablish right;
Shield them with loving might,
And bring them home."



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LIEUT. IVAN GRAHAM DEAD IN COUNTRY'S SERVICE.

YOUNG NAVAL OFFICER FROM HONOLULU FALLS VICTIM TO PNEUMONIA IN QUEBEC EN ROUTE OVERSEAS.

Lieut. Ivan Graham, U. S. N., eldest son of William M. Graham of Honolulu, died in Quebec, Canada, on Saturday of pneumonia. Such is the message of an official cable from the Navy Department brought yesterday to his father.

Lieutenant Graham, who was one of the very popular young men of this city, was on his way overseas, under orders. He left the Pacific Coast, where he has been serving for some time as flag lieutenant of the Pacific fleet, about three weeks ago and evidently was taken ill at his port of embarkation on the Atlantic, many of the transports carrying American soldiers and sailors sailing from the Canadian ports on the St. Lawrence.

This young officer, who has had a most creditable career up to the time of his untimely death, was twenty-three years old. His wife, whom he married less than two years ago, with their small infant, accompanied Lieutenant Graham to New York, to see him off for the battle area, and it is presumed that she was with her husband when he died. His mother is now a resident of Washington, while his only brother, Roy, is at the Annapolis Naval Academy.

Graham is a grandson of Capt. Henri Berger, the veteran bandsman of the Islands. During his days as a student at Punahou Academy he was connected with The Advertiser as school correspondent, while during his vacations he was a regular member of the editorial staff.

A GOLD STAR.

In memory of Lieutenant Graham the first gold star on the Cathedral Service Flag was placed there the first Sunday after it was hung. Tender memories are associated with this splendid young man at the Cathedral, where he was for some years crucifer. He was greatly beloved by all who knew him. He married Miss Lillian Sprigg of San Diego, to whom our loving sympathies go out in this hour of sorrow and bereavement.

The loss to his young wife and babe is inexpressibly sad.

The news of his sudden and untimely death came as a great shock to his many friends in Honolulu, and the *Chronicle* extends its deepest sympathy to his parents and to his brother Roy at Annapolis.

PRAYER FOR OUR SOLDIER DEAD.

O Lord Jesus Christ, who by thy death didst take away the sting of death, grant rest, we beseech thee, in the place of light and refreshment, to those who have died in battle, or through sickness, in this war; receive their souls into thy holy keeping, where pain and sorrow and sighing are done away, and grant unto them a merciful judgment at the last day; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE SERVICE FLAG.

Blue Stars upon the white—as pure the call!

Blue for the sterling manhood ringing true,

For in this world of stress there's much to do,

And ev'ry mother's son, both great and small,

Gives what is best—himself—in that, his all!

What if the stars are *gold* upon the red—
The rich, warm blood of Youth—if *gold* the soul?

'Tis hallowed ground indeed where heroes bled!

Count not that Death has reaped an awful toll—

Our heroes live among the honored dead!
No greater love than this—how great the goal!

MARGARET K. MORGAN.

THE CATHEDRAL SERVICE FLAG.

The Diocesan Service Flag was dedicated on Sunday, September 15th, the Rt. Rev. John McKim, Bishop of Tokio, preaching a sermon appropriate to the occasion. After the sermon the flag was laid upon the Altar and the congregation sang three supplementary verses to

"America" as authorized by the Bishop, also prayers authorized by him were said. We regret our inability to induce Bishop McKim to give his sermon for publication, as we greatly desired to share it with our readers throughout the Islands whose friends and relatives are represented on the Flag. There are 162 blue stars for the Americans and 21 red stars for the British; one gold star for Lieut. Ivan Graham, who gave up his young life in his country's service on September 21st.



A PRAYER.

Somewhere across the infested sea,
Serving the cause of liberty,

Dear Lord, is my brave son.
I know not how he fares tonight,
But keep him ever in Thy sight,
For I have but the one!

Thou gavest two to bless my life,
But one fell early in the strife—
My first-begotten son!

He with his comrades marched away,
And then a message came one day—

Dear Lord, I have but one!
Then, while so sorrowed and bereft,
Though only he to me was left,
I could not say him nay,
Who urged that duty bade him go—
His country called, he said, and so
How could I bid him stay?

But, O dear Lord, 'tis hard to bear,
With not another child to share
The hearth when day is done!

I can but kneel to Thee and pray:
Be with him through the hellish fray
And keep Thou safe my son!

I know the cause is good and true—
I know that suffering must ensue

Before the fight is won,
Yet bear with me, O Lord, this night;
Be Thou my solace in my plight
And guard my only son!

—REUBEN GOLDSMITH, in the *New York Times*.

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Mr. Potwine baptized 281 Chinese and

Koreans during his ministry at St. Elizabeth's.

VISIT OF DR. WOOD.

Dr. John W. Wood, Secretary of the Board of Missions in New York, arrived in Honolulu on Sunday morning, October 13, en route to the Orient. He was accompanied by his secretary, Mr. Chas. O. Ford of Detroit. Dr. Wood was met at the dock by Mr. John Guild, Mr. L. T. Peck, Mr. R. B. McGrew and Mr. A. E. Restarick. He was shown over all the Missions before the 11 o'clock service and then worshipped with the Japanese at Trinity, St. Peter's Chinese, where he made an address, returning to the Cathedral in time for the sermon. The Council of Advice were

guests with him for luncheon at the Bishop's House. In the afternoon he visited St. Elizabeth's Chapel, where the remains of the Rev. F. W. Merrill lay in the chancel awaiting the final ceremonies.

He then paid a visit to his old friend, Mr. John E. Baird, taking his departure at five o'clock.



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How welcome his check when it reaches our sanctum,

How it makes our pulse throb; how it makes our heart dance.

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CHRONICLE APPEALS.

We were most touched in response to our appeal for the Diocesan Service Flag and the appeal for subscriptions to the *Chronicle* that copies might be sent to our boys "Over There," to receive a check from an isolated reader of the *Chronicle* on Hawaii covering back subscriptions for four years besides a contribution to the Service Flag! Here is Christian patriotism from an unexpected quarter from one denied the benefits of worshipping in our beautiful Cathedral with all its inspiring and uplifting influences. Another conscientious reader on Hawaii sends \$10, and still another check comes from Rhode Island.



IOLANI DEFICIT.

The \$4000 deficit on Iolani has been reduced to date by the total of \$2395, leaving \$1605 more to be raised. Besides cash, \$100 in War Savings Stamps and the promise of two more scholarships of \$150 each have been received. All this is most encouraging to those who have the interests of Iolani at heart, and it ought not to be a difficult matter to raise the remaining sum.



EVENINGS FOR ENLISTED MEN.

Twenty-five evenings at Davies Memorial Parish House have been provided for "our boys" since April 16th, the following ladies having acted as hostesses: Mrs. Folsom, Mrs. Anderson, Mrs. Emory, Mrs. Guild, Mrs. Baird, Mrs. Tom Wall, the Misses Gillet, Mrs. Peck, Mrs. W. H. Soper, Mrs. Kimball, Mrs. Caldwell and Mrs. Gooding Field, Mrs. Kroll and the Hawaiian Guild, Mrs. Short, Mrs. Cleghorn, Mrs. McEldowney and Mrs. Bickerton, Mrs. Matheson, Miss Helen Kimball, Mrs. Chas. Chillingworth, Mrs. Reniton Hind, Mrs. Prosser, Mrs. Kilbourne, Mrs. Noble, Mrs. von Holt, Mrs. Cockburn. Some of these have generously given two evenings, and all have been very pleasant and successful. Mrs. Walter L. Emory, the indefatigable manager, has kept up a continued interest in a wonderful way, but it is not always easy to find a hostess. Will not others volunteer for evenings ahead so that Mrs. Emory may not have any anxiety for the future of this splendid undertaking? Results are not entirely on the side of "our soldier boys" — it is a splendid opportunity to demonstrate the feeling of family-ness among Church people, too much lost sight of in the past.

PERSONALS.

Miss Buren on September 17th was the last teacher to arrive for the Priory. She is from Tacoma.

On September 30th Sister Albertina's birthday was celebrated by a tea given by Miss Teggart at the Priory. Sister Beatrice will celebrate her 89th birthday on November 2nd.

Bishop McKim sailed for Japan on October 1st after two months of what he describes as "the happiest vacation I have had in years." Bishop McKim has performed a valuable service to this Missionary District for which we are grateful, and he is likely to do more in the future if he can carry out his resolve to send trained Japanese workers to Hawaii.

We regret to chronicle the departure of Mr. Pierce Rogers for war reasons. This takes another excellent teacher from the staff at Iolani.

St. Andrew's Parish has lost two able vestrymen the past month. Mr. Robbins B. Anderson goes to Washington, D. C., for war service at home, and Dr. James A. Morgan for duty abroad. Our prayers go with them.

Bishop Restarick did not arrive on the same steamer with Dr. John W. Wood, who was a guest at the Bishop's House the day he was in port.

Mrs. Pentland and Helen expect to be passengers on the next transport; also Mrs. Ralph Villiers, who goes to join her husband on the mainland.

Our readers will be sorry to hear that, just as we go to press, the Rev. F. W. Merrill, who underwent a severe operation at the Queen's Hospital on October 5, failed to rally from the shock and passed away at 10:45 p. m. on October 11th. Our deepest sympathy goes out to his family, and at all our services prayers are being offered for them. St. Elizabeth's has met with great loss.

The friends of Mr. and Mrs. C. C. Black are offering their hearty congratulations on the birth of a son on October 2nd. Mrs. Black is the efficient head of St. Mark's School, Kapahulu.

Miss Van Deerlin reports a registration of 170 pupils at St. Mary's, 87 of whom are in the Kindergarten in charge of Miss Margaret Van Deerlin, who asks for volunteer helpers in her very important department.

Miss Mary Matthews arrived from Japan on September 14th and has taken up her work at St. Elizabeth's School. It was through the beneficent gifts of her grandfather, Mr. William Procter,

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that St. Elizabeth's Mission was established, and through a continuance of gifts from her family that it is supported, so that Miss Matthews comes to the work with unusual sympathy and knowledge of its aims, and in the gift of herself the Mission receives the greatest contribution yet provided by the Procter family. Sister Olivia Mary, who is expected soon, to be the Sister Superior of St. Andrew's Priory, is a sister of Miss Mary Matthews. Another sister, Miss Elizabeth Matthews, is Diocesan President of the Woman's Auxiliary of Southern Ohio. The Rt. Rev. Paul Matthews, Bishop of New Jersey, is an uncle, and Sister Eva Mary, the Mother Superior and founder of the Sisterhood of the Transfiguration, is an aunt.

The new Sisters, Caroline and Amy, from the time of their arrival seem to have won the respect and confidence of everyone. The older teachers speak with enthusiasm of the increased seriousness and order among the girls at St. Andrew's Priory.

It was a pleasure to see the Rev. and Mrs. Marcos E. Carver during their stop over of a few days in Honolulu, en route from Hilo to Waimea, Kauai. They report a very happy summer at the parsonage at Hilo. Mr. Carver has been filling the vacancy at the Church of the Holy Apostles since the Rev. Mr. Bodel was called into war service as Chaplain of the 2nd Hawaiian Infantry.

Mrs. J. K. Bodel recently returned from a vacation spent in her old home, Salt Lake, and has joined her husband and family at Castner.

The Rev. J. Lamb Doty has arrived to take up the work at Hilo. He comes to us from Trinity Church, Los Angeles. Ever since the visit he made to the Islands in 1892 he has wanted to come back here to live. He was in the diplomatic service before entering the ministry, and in that capacity was a resident of Tahiti for some years.

The loving sympathy of a large circle of friends goes out to Mrs. Florence Lawrence, who has been bereaved of her daughter Bessie. As soon as the word came that her daughter was ill, Mrs. Lawrence left for St. Louis, but arrived two days too late. She is bringing the ashes to Honolulu for interment.

FRANKLIN SPENCER SPALDING, Bishop of Utah.

(A resumé of John Howard Melish's biography.)

By CAROLYN G. DICKERMAN.
(Concluded.)

But five years later, in 1902, Spalding was assailed with typhoid fever and he abandoned his work for a whole year. "Even his strong and athletic constitution could not stand such continuous labor with no exercise. The mental excitement of lecturing and preaching robbed him of sleep."

In 1904 he was elected Bishop of Utah, and began his work there in January, 1905. Here he achieved a wide reputation as an organizer, lecturer and thinker on great problems of the day and nation, the prominent ones being Mormonism and Socialism. He was in constant demand from all sorts of people. In 1913, in Utah, in a letter to Socialist who had criticized him and sent him "The Inside of the Cup" to read, he summarized an account of the various things he had to attend to, summarizing them up under headings thus:

- (a) I was trying to keep a girls' school going.
- (b) I was trying to keep a hospital in peace.
- (c) We were planning the Men's House at the State University, involving an expenditure of 25,000, given me to use.
- (d) I was bringing out a pamphlet to try to make the Mormons think. (After all, they are the main job.) It took four years to get it up. The idea was to show by the only original texts that can be tested that Joseph Smith wasn't a reliable translator of ancient language.
- (e) The Indian work had to be looked after. The Agency was moved—a new mission house had to be arranged for through the authorities at Washington.

(f) Because of few missionaries in Utah, I had to try to be a general missionary going to preach where I could get the chance, sometimes away from home three weeks at a time.

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"Bishop Spalding was the first missionary among the Mormons to make a serious effort to understand Mormonism. His exposition of the theological system of the Church of Jesus Christ of Latter Day Saints, based as it was upon a first-hand study of the Book of Mormon and other authoritative literature of the church, was regarded by the Mormons themselves as eminently fair and true." His sense of humor was keen. In a letter to his mother he writes: "I made my first break. The little girls where I was dining were telling me about their dolls, and when one child said, 'I have thirty-two dolls,' I naturally said, 'You are as bad as Brigham Young.' The waitress glared at me and nearly dropped the dishes. When she went out my hostess laughed and said not to mind, for she was a Mormon."

"Mr. Sheperd, the heroic worker among railroad men, said in August, 1916, 'Bishop Spalding! There was a man whom the boys loved. I could pack the hall for him any time of day or night on an hour's notice when he would speak, and such a preacher! I never heard the Gospel put as that man preached it.'"

Wherever he went he was invited to speak on the Church and Socialism, so that he became featured in the papers as the Socialist Bishop. "Indeed I am a Socialist," stated Spalding to the reporter. "Why not, aren't you? I am a Marxian Socialist, and I'm a Socialist in every sense of the word. Just why and to what extent, I will tell you in my lecture."

"Socialism had a spiritual influence on Spalding himself. It brought to him truth and hope." He said: "Socialism is an effort to reduce the chaos and anarchy of this 'every man for himself' competitive system to law. * * * In the great co-operative commonwealth it will be possible to make and enforce law for the public good."

Spalding's biographer, John Howard Mellish, says little about his personal friendships. "Not granted the privilege and joy of having a family of his own, his love of home, which was deep, was concentrated upon the home of his mother. No man could be a more completely devoted son." On two occasions his rectory was presided over by an older sister and again by a younger sister.

In commenting on the war, September 11th, 1914, Spalding wrote: "The war is certainly horrible. * * * How can we substitute ideals of peaceful heroism for ideals of warlike heroism? That is

the big problem. * * * In the Indian country where soldiers are many of them drunkards and all of them are lazy, what decent idea of the Christian can the soldier (in the simile of the hymn 'Onward, Christian soldiers') possibly give to the Indian child?"

In a letter written September 24th, 1914, he wrote: "I'm working on an article I promised long time ago for the 'Christian Socialists. * * * I think it will be grand to have a baby in the house, because I've always loved babies. I hope you are having as lovely weather as we are, not a cloud in the sky. Best love to all." With these words of sympathy for men who toil and admiration for their industrial heroism, with hope of world peace, with joyful anticipation of the new life which was to come to his friends, and with best love to his dearest mother and sisters, this radiant spirit, in the fraction of a second, passed from life into the light eternal."

Bishop Spalding left his house at nine in the evening, to post this letter and others in the mail box at the corner, when an automobile, driven by a girl of eighteen years, struck him and he was instantly killed. "In the passing of Frank Spalding, America realized that she had lost a great son. With a very clear mind, great power of analysis, an admirable ability to state his position in lucid language," said the *Outlook* of New York, "Bishop Spalding was a notable figure on every occasion when he was present and in every assembly in which he took part." Said Bishop Rowe of Alaska: "He was the manliest, most godly, knightly soul whom I have ever met." C. G. D.



OUR MISSIONARY GOD.

1. Where must we go to find the beginning of Foreign Missions? To the heart of God the Father.
2. How did God begin Foreign Missions? By sending out the first missionary.
3. From where was that missionary sent? From heaven.
4. To what foreign country did he go? To this world of ours.
5. Who was that missionary? Jesus Christ our Saviour.
6. Why did God the Father send him? "God so loved the world that He gave his only begotten Son."
7. If God had lacked the spirit of Foreign Missions, what about us? We should not have had a Saviour.
8. Did this great missionary stay in the foreign country? No; he returned to His Father's house.
9. Who gathered around Him before he returned? His disciples.

10. What did He tell these disciples to do? Go into all the world and preach the Gospel to every creature.

11. If these disciples had not obeyed what about our America? We would not today have a knowledge of His Gospel.

12. From what church did two missionaries go a few days later? From the church at Antioch.

13. What two men did they send? Paul and Barnabas.

14. Did Paul and Barnabas not have enough impenitent heathen to preach to at home? They had tens of thousands.

15. Should not their own city be evangelized first? God commanded them to go into all the world, to the uttermost parts of the earth.

16. Did God the Holy Spirit suggest that His disciples would go? No; He commanded.

17. If we are indifferent to Foreign Missions, what do we show? Unlikeness and disobedience to God the Father.—Mrs. W. H. Dodge, in Presbyterian of the South.

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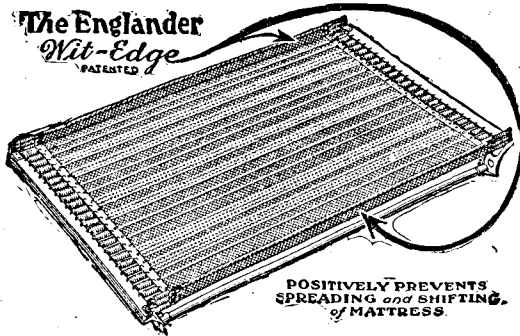
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